comparatively slight, and Chinese culture in many respects was equal and even superior to that of the peoples of India and Central Asia from whom the Chinese received Buddhism.

It will be remembered that Buddhism had arisen in a civilization whose dominant interests were seemingly quite different from those of China. Indian culture, as represented by its intellectuals, was other-worldly, deeply concerned about the fate of the individual after death, firmly convinced of the reality of the transmigration of souls, and given to mysticism. Except for Taoism, Chinese thought was chiefly absorbed in successfully ordering human society and in such related problems as the quality of human nature. It upheld the traditional honors to ancestors, but for long it had been influenced by an undercurrent of scepticism about the reality of life after death. It had no inkling of metempsychosis. Mysticism, if present at all, was there only in rudimentary form. Why should Buddhism, which arose out of specifically Indian needs and problems, meet with such successes in a cultural atmosphere as alien to it as that of China?

Moreover, Buddhism ran counter to much that was fundamental in Chinese life. It advocated celibacy, a practice most destructive to the family, that social institution by which Confucian thought and Chinese tradition set such store. In its monastic communities it tended to create *imperia in imperio* which an autocratic state such as was China in its centuries of power must regard with suspicion and certainly must insist upon controlling. Its premium on mendicancy was obnoxious to statesmen who must have regarded sturdy beggars as parasites on society. Its asceticism was contrary to Confucian moderation and

humanism.

Then again, no other foreign faith, not even Islam or Chris* tianity, has ever obtained anything like the hold in China which Buddhism has, and that notwithstanding the fact that Islam has been continuously represented in the Middle Kingdom for eleven or twelve centuries—approximately two-thirds of the time that Buddhism has been there—and Christianity has been in the Mid- dle Kingdom intermittently as long as Islam and continuously for as many centuries t as were required to give Buddhism its wide acceptance.

On further consideration, however, at least some of the reasons for Buddhism's success become apparent. Even if limited, com-